TAFSEER SURAH SAFF CONTINUES

WHY ISLAM SHALL DOMINATE THE FUTURE (CONT'D)
ROLE MODELS FOR THE MUSLIMS

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16. THE MUSLIMS HAVE UPRIGHT ROLE MODELS

A role model is a mentor someone you look up to

It is not sufficient for us to read books to learn our Deen

because anyone whose books become his sheikh, the Shaitaan becomes his sheikh.

We need a live personality to mentor us in our Deen and teach us our Deen

Sometimes your mentor is alive, sometimes he is dead

If you ask Muslims who affected their lives most they will say Muhammad (saw)

WHO ARE THE MENTORS OF THE MUSLIMS?

They are the 5 strong-willed prophets:

1. MUHAMMAD (SAWS)

2. IBRAHIM (AS)

3. MUSA (AS)

4. ISA (AS)

5. NUH (AS)

IN ORDER OF 5 PROPHETS IN REGARDS TO THEIR GREATNESS

1. MUHAMMAD (saw)

2. IBRAHIM

3. MUSA

4. EESA

5. NUH

Allah commanded the Prophet Muhammad (SAWS) to be patient like the strong willed Prophets in the following ayah:

Therefore be patient (O Muhammad SAW) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

(Al-Ahqaf 46:35)

Allah told the prophet (saw) to be firm and resolute like the 4 strong willed Prophets that came before him.

Allah asked him to have sabr like the ul azeem

Allah mentioned the 5 strong willed Prophets in the following ayah.

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant.

(Al-Ahzab 33:7)

Concerning Muhammad (saw) and his character, Allah said:

Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.

(Al-Ahzab 33:21)

And verily, you (O Muhammad SAW) are on an exalted standard of character.

(Al-Qalam 68:4)

He it is Who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in mainfest error;

(Al-Jumu'ah 62:2)

Abu Huraira narrated the Messenger of Allah (SAW) said, "I was sent to perfect good character."

[Al-Adab al-Mufrad al-Bukhari, No. 273, Muwatta Malik (2/75) No. 1885, Musnad Ahmad (2/381) No. 8939, Mustadrak al-Haakim (2/670) No. 4221]

You can tell about a person's Imaan by looking at their character

It is easy to have the right Aqeeda but a good character is difficult to achieve and because of this the Prophet (SAWS) said the heaviest thing on the scale will be a good character

Good character is the heaviest thing on the scale on Day of Judgment.

I have met many people with right Aqeeda but they smoke Ganja and commit zina.

Narrated By Abu Darda': The Prophet (SAW) said: "There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection."

[Sunan Tirmidhi (4/363) No. 2002, Sunan Abu Dawud (4/253) No. 4799, Musnad Ahmad (6/446) No. 27557]

The SIXTH role model of the Muslims is ABU BAKR AS SIDDIQ

<u>THE MERITS OF ABU BAKR AS SIDDIQ</u>

The prophet (saw) said:

Narrated By Abu Said Al-Khudri...Allah's Apostle said, "The person who has favoured me most of all both with his company and wealth, is Abu Bakr. If I were to take a Khalil other than my Lord, I would have taken Abu Bakr as such, but (what relates us) is the Islamic brotherhood and friendliness. All the gates of the Mosque should be closed except the gate of Abu Bakr."

[Al-Bukhari (3904) and Muslim (2382)]

Narrated By Jubair bin Mutim: A woman came to the Prophet who ordered her to return to him again She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet said, "If you should not find me, go to Abu Bakr."

[Sahih Bukhari, Vol 5, Book 57, Hadith #011]

Narrated by Hudhaifa that the Messenger of Allah (SAW) said, “Follow the example of those who come after me: Abu Bakr and 'Umar.”

[Sunan Tirmidhi (5/609) No. 3662, Musnad Ahmad (5/382) No. 23293, Mustadrak al-Haakim (3/79) No. 4451]

THE QUR'ANIC VERSES THAT WERE REVEALED CONCERNING ABU BAKR

There are many Qur'anic verses that were revealed for Abu Bakr (RA)

During the hijrah, Abu Bakr was the travel companion of the Prophet and when the kuffaar of Quraish were pursuing them, they stood by the cave where they were in so Abu Bakr got scared that they would see them.

But the prophet told him not to be afraid and Allah revealed the Ayah above to give them tranquillity.

If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.

(At-Tawbah 9:40)

Ayah 3:181 was revealed for Abu Bakr (RA)

Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

(Aali Imran 3:181)

(Verily Allah heard the saying of those who said…) [3:181]. ‘Ikrimah, al-Suddi and Muqatil ibn Ishaq related that, one day, Abu Bakr al-Siddiq entered a Jewish place of study and found a group of Jewish people gathered around one of them called Finhas ibn ‘Azura, who was one of their doctors. Abu Bakr said to Finhas: “Fear Allah and embrace Islam, for by Allah you know well that Muhammad is the Messenger of Allah who has brought the truth to you from Allah.

He is mentioned in your Torah; so believe and accept the truth and grant Allah a goodly offering and He will make you enter the Garden and multiply your reward”. Finhas responded: “O Abu Bakr, you claim that our Lord is asking us to lend Him our wealth. Yet, it is only the poor who borrow from the rich. And if what you say is true, it follows that Allah is poor and we are rich, for if He were rich He would not ask us to lend Him our wealth”.

Abu Bakr al-Siddiq, may Allah be well pleased with him, became very angry and struck the face of Finhas with a mighty blow. He then said to him: “By Him in whose Hand is my soul, if it were not for the treaty between us, O enemy of Allah, I would have killed you”. Finhas went to the Messenger of Allah, Allah bless him and give him peace, and said: “O Muhammad! Look at what your companion has done to me”.

The Messenger of Allah, Allah blesses him and gives him peace, asked Abu Bakr: “What has driven you to do what you have done?” He said: “O Messenger of Allah, this enemy of Allah has said something very serious. He claimed that Allah is poor and they are rich. I therefore got angry for the sake of Allah and hit his face”. But Finhas denied that he ever uttered those words, and so Allah, exalted is He, revealed this verse (Verily Allah heard the saying of those who said…) to give the lie to Finhas and to confirm that Abu Bakr al-Siddiq said the truth.

‘Abd al-Qahir ibn Tahir informed us> Abu ‘Amr ibn Matar> Ja‘far ibn al-Layth al-Ziyadi> Hudhayfah Musa ibn Mas‘ud> Shibl> Ibn Abi Najih> Mujahid who said: “This verse was revealed about the Jews; Abu Bakr, may Allah be well pleased with him, had struck the face of one of their men who said ‘Allah is poor and we are rich’ ”. Shibl commented: “I was informed that this man was Finhas the Jew, and it is also this man who said: (Allah’s hand is fettered) [5:64]”.

[Asbab Al-Nuzul by Al-Wahidi, trans. Mokrane Guezzou]

Ayah 3:181 was revealed for Abu Bakr (r.a) after he punched the Jew in the face for saying Allah is poor but they are rich.

The following ayahs was revealed for Abu Bakr.

As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna We will make smooth for him the path of ease (goodness).

(Al-Lail 92:5-7)

Husna in the ayah above means la ilaha illallah

The another ayah is Surah Al Imran Verse 159:

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).

(Aali Imran 3:159)

The commentators of the Qur'an have agreed that this refers to Abu Bakr

The following 4 ayahs were revealed for Abu Bakr

He who spends his wealth for increase in self-purification, And have in his mind no favour from anyone for which a reward is expected in return, Except only the desire to seek the Countenance of his Lord, the Most High;
He surely will be pleased (when he will enter Paradise).

(Al-Lail 92:18-21)

One day Abu Bakr was feeding poor people and Abu Jahl was passing by and saw him and he berated Abu Bakr for feeding people.

Because of this incident, Allah revealed the following ayah.

And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error."

(Ya-Sin 36:47)

Abu Jahl asked Abu Bakr (RA) why he was feeding the poor people that it was the will of Allah that they are poor; but Abu Bakr (RA) explained to him that Allah bless some people with wealth and some people are tested with poverty.

Abu Jahl repiled he will never embrace Islam and so he died as kaafir.

He was the pharaoh of this Ummah.

Abu Bakr swore by Allan not to help Mistah anymore.

Because of the oath of Abu Bakr not to help Mistah anymore, Allah revealed the following ayah:

And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful. (An-Nur 24:22)

Abu Bakr used to help Mistah financially because he was poor and he was a cousin of Abu Bakr.

And those who are rich should help those who are poor.

Abu Jahl said Islam is a strange religion so he will never embrace Islam so he died as a kaafir at the battle of Badr.

The Prophet said in the following hadith about Abu Jahl, verily

It is related from `Abd Allah b. Mas`ûdIbn Mas`ûd that the Prophet (peace be upon him) said to him about AbûJahl: "He is the Pharaoh of this community."

The hadîth is related in Musnad Ahmad (3824, 3825, 4246 and 4247) and Sunan al-Nasâ'î al-Kubrâ (8617).

Aisha got slandered at the battle of Banu Mustalliq

A Sahabi called Mistah who Abu Bakr Used to take care of and participated in this slander

The following hadith is about the story of Mistah:

Narrated By Az-Zuhri: I heard 'Urwa bin Az-Zubair, Said bin Al-

Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah bin 'Uqba relating from 'Aisha, the wife of the Prophet the narration of the people (i.e. the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Aisha said), ''Then Allah revealed the ten Verses starting with: 'Verily! Those who spread the slander...' (24.11-21) All these verses were in proof of my innocence.
Abu Bakr As-Siddiq who used to provide for Mistah some financial aid because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mistah, after what he has said about 'Aisha" Then Allah revealed: 'And let not those among you who are good and are wealthy swear not to give (any sort of help) to their kins men...' (24.22) On that, Abu Bakr said, "Yes, by Allah, I like that Allah should forgive me." and then resumed giving Mistah the aid he used to give him and said, "By Allah! I will never withhold it from him."

[Sahih Bukhari, Vol 8, Book 78, Hadith #670]

Narrated By 'Aisha: The mother of the faithful believers: Allah's Apostle in his last illness said, "Tell Abu Bakr to lead the people in the prayer." I said, "If Abu Bakr stood in your place, he would not be able to make the people hear him owing to his weeping. So please order 'Umar to lead the prayer." He said, "Tell Abu Bakr to lead the people in the prayer." I said to Hafsa, "Say to him, 'Abu Bakr is a soft-hearted man and if he stood in your place he would not be able to make the people hear him owing to his weeping. So order 'Umar to lead the people in the prayer.' " Hafsa did so but Allah's Apostle said, "Keep quiet. Verily you are the companions of (Prophet) Joseph. Tell Abu Bakr to lead the people in the prayer." Hafsa said to me, "I never got any good from you."

[Sahih Bukhari, Vol 1, Book 11, Hadith #684]

THE MERITS OF UMAR AL KHATTAB

UMAR is the seventh role model of the Muslims.

Umar was the second caliph of Islam and his conversion to Islam brought strength to the Muslim community.

There are Quranic Verses revealed for Umar (RA) too:

And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) [or

the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or prostrating themselves (there, in prayer)

(Al-Baqarah 2:125)

There are many hadiths about his merits.

The following are a few:

Uqbah ibn Aamir (RA) reported that Allah’s Messenger (SAW) said, “If there were to be a Prophet after me then he would be Umar ibn Al-Khattab.”

[Musnad Ahmad (4/154) No. 17441, Sunan Tirmidhi (5/619) No. 3686, Mustadrak al-Haakim (3/92) No. 4495]

‘Aishah reported that the Prophet (SAW) used to say, “Among the nations who came before you there were people who were muhaddathoon (inspired). If there is anyone like this in my ummah, it is ‘Umar ibn al-Khattaab.”

[Narrated by al-Bukhari (3469) and Muslim (2398)]

Narrated by Hudhaifa that the Messenger of Allah (SAW) said, “Follow the example of those who come after me: Abu Bakr and 'Umar.”

[Sunan Tirmidhi (5/609) No. 3662, Musnad Ahmad (5/382) No. 23293, Mustadrak al-Haakim (3/79) No. 4451]

It was after the conversion of Umar that the Muslims became brave enough to pray publicly.

Sayyiduna ‘Abdullah ibn Mas’ud (may Allah be pleased with him) said, “If the Islam of Umar was an opening his migration was a victory and his leadership mercy. I swear by Allah that we were unable to pray at the Ka’aba public ally until Umar became Muslim.”

[Al-Mustadrak 'ala al-Sahîhayn, Vol. 3, Page 90 Hadith 4487]

Hamza b. Abdullah b. 'Umar b. Khattab reported on the authority of his father that Allah's Messenger (may peace be upon him)

said: While I was asleep I saw (in a dream) a cup containing milk bein. presented to me. I took out of that until I perceived freshness being reflected through my nails. Then I presented the leftover to 'Umar b. Khattab. They said: Allah's Messenger: how do you interpret it? He said: This implies knowledge.

[Sahih Muslim Book 031, Number 5887]

Imam Nawawi said Umar was one of the sahabas who stood firmly besides the Prophet at the Battle of Uhud

"Indeed, Allah has placed truth upon Umar`s tongue and heart."

[Sunan Tirmidhi, Hadith 2682]

Allah's Messenger (may peace be upon him) said: By Him in Whose Hand is my life, if Satan would encounter you (Umar) in the way he would certainly take a different way from that of yours.

[Sahih Muslim Book 031, Number 5887]

Whosoever defames these 2 Sahaba does not love Prophet Muhammad (saw)

Muhammad ibn Sirin said: I do not suppose that a man who defames Abu Bakr (RA) and Umar (RA) loves the Prophet (salall aho alaihi wa salaam)

[Tirimdhi, Hadith No. 3705 , Dar ullshaat], Imam Abu Isa al Tirimdhi (rah) said: The Hadith is Hasan Gharib.]

-There are many ayahs that were revealed concerning Umar.

-It was Umar who suggested to the Prophet to take Maqaam Ibrahim as a place for salah.

Then Allah revealed the following ayah to agree with Umar.

And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah), and We commanded Ibrahim (Abraham) and Isma'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikaf), or bowing or

prostrating themselves (there, in prayer).

(Al-Baqarah 2:125)

The Rasul (SAWS) one day was making Umrah and Umar (RA) suggested to him to take the Maqaam Abraham as a place of prayer.

Allah revealed the above mentioned ayah commanding the Muslims to take

On the authority of Anas Ibn Malik that 'Umar bin Al-Khattab (RA) said: "My Lord agreed with me in three things:

(1) I said, "O Messenger of Allah, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: ...And take you (people) the Maqam (place) of Ibrahim (Abraham) [or the stone on which Ibrahim (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah at Makkah)... (Al-Baqarah 2:125).

(2) And as regards the (verse of) the veiling of the women, I said, 'O Messenger of Allah! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.

(3) Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (At-Tahrim 66:5).

[Sahih Bukhari (1/89) No. 402]

On the authority of Ibn Umar reported Umar as saying: “My Lord concurred with (my judgments) on three occasions. In case of the Station of Ibrahim, in case of the observance of veil and in case of the prisoners of Badr”

[Sahih Muslim (4/1865) No. 2399]

Allah (swt) revealed this ayah in concurrence to what Umar suggested

Umar (RA) was the one who suggested to the Prophet (SAWS) for Muslim women to wear hijab

So Allah revealed the following verses about hijab.

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e.screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft¬Forgiving, Most Merciful.

(Al-Ahzab 33:59)

Umar was the one who suggested that the women should wear hijab

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.

(An-Nur 24:31)

The translation says that she can only expose her eyes but she can espose her face because the niqab is sunnah.

So Muslim women who expose their faces are not being sinful

Umar (RA) was preaching strict Al walaa wal Baraa

He wanted brothers from among the Muslims to be given the responsibility to kill their kaafir.

Brothers who were taken as prisoners of war in the battle of Badr

The Prophet (SAWS) had 70 captives and Umar suggested in the shura meeting that he should kill them.

But the Prophet accepted the opinion of Abu Bakr to set them free if they pay a ransom instead.

The Rasul thought that was too harsh and took ransom instead

Then Allah revealed the following ayah to agree with Umar.

It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.

(Al-Anfal 8:67)

The Muslims that day (i. e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (SAW) said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (SAW) said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them.

The Messenger of Allah (SAW) approved the opinion of Abu Bakr and did not approve what I said The next day when I came to the Messenger of Allah (SAW), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason.

For I will weep ate, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah (SAW) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.)

Then God revealed the verse:" It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse:" so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."

[Sahih Muslim (3/1383-1385) No. 1763]

Umar told the wives of the Rasul that he may divorce them and if he does Allah can replace them with better wives

Allah revealed 66:5 supporting his view

Then Allah revealed the following ayah to agree with Umar:

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allah), believers, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting or emigrants (for Allah's sake), previously married and virgins.

(At-Tahrim 66:5)

Narrated By 'Umar: The wives of the Prophet out of their jealousy, backed each other against the Prophet, so I said to them, "It may be, if he divorced you all, that Allah will give him, instead of you wives better than you." So this Verse was revealed. (66:5)

[Sahih Bukhari (6/158) No. 4916]

-Allah revealed 66:5 supporting his view

When Abdullah Ibn Ubbay died the Rasul stood to pray over him but Umar corrected him and said he was a munafiq, (leader of the hypocrites of Madina, Abdullah ibn Ubayy) that he was wrong.

And Allah revealed the following ayah to agree with Umar:

Allah revealed 9:84 in agreement to this

And never (O Muhammad SAW) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, - disobedient to Allah and His Messenger SAW).

(At-Tawbah 9:84)

Ibn Umar (RA) narrated: Abdullah son of Abdullah ibn Ubayy came to Allah’s Messenger (SAW) when his father died, and said, ‘Give me your shirt that I may shroud him in it, and offer his funeral Salah and seek forgiveness for him.” So, he gave him his shirt and said, “When you are over (with preparations), call me.” When

he intended to offer the Salah,

Umar pulled him, saying, “Has not Allah forbidden us to pray over the hypocrites?” He said, “I am between two options either to seek forgiveness for them or not to seek forgiveness for them”, and he offered Salah over him. So Allah revealed. "And never offer a prayer on any one of them who dies, and do not stand by his grave."

(At-Tawbah 9:84) [al-Bukhari (1269) and Muslim (2774)]

UTHMAN - THE POSSESSOR OF TWO LIGHTS

THE MERITS OF UTHMAN

He was the only man to marry two daughters of the Rasul (SAWS)

'Abdullah ibn 'Umar ibn Aban al-Ju'fi said: My paternal uncle Husayn al-Ju'fi said to me: "O my son, do you know why 'Uthman was called Dhu al-Noorayn (the one with the two lights)?" I said: "I do not know." He said: "No one else was ever married to two daughters of a Prophet, from the time Allah created Adam until the Hour will begin, except 'Uthman. Hence he was called Dhu al-Noorayn."
[Al-Sunan al-Kubra al-Bayhaqi (7/115-116) No. 13427]
'Aisha reported: Allah's Messenger (SAW) was lying in the bed in my apartment with his thigh or his shank uncovered that Abu Bakr sought permission to get in. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then 'Umar sought permission for getting in and it was given to him and he conversed in that very state. Then 'Uthman sought permission for getting in; Allah's Messenger (SAW) sat down and he set right his clothes. Muhammad (one of the narrators) said: I do not say that it happened on the same day. He ('Uthman) then entered and conversed and as he went out, 'Aisha said: Abu Bakr entered and you did not stir and did not observe much care (in arranging your clothes), then 'Umar entered and you did not stir and did not arrange your clothes, then 'Uthman entered and you got up and set your clothes right, thereupon he said: Should I not show modesty to one whom even the Angels show modesty.

[Sahih Muslim, Book 31, Hadith 5906]

Uthman (RA) was a very shy person and the rasul will cover his thigh in his presence

Narrated By Ibn 'Umar: We used to compare the people as to who was better during the lifetime of Allah's Apostle. We used to

regard Abu Bakr as the best, then 'Umar, and then 'Uthman.

[Sahih Bukhari, Vol 5, Book 57, Hadith #007]

Sayyidna Abdur Rahman ibn Khabbab (RA) narrated: I observed the Prophet (salall aho alaihi wa salaam) while he was encouraging (people) for the army ill-equipped (for the battle of Tabuk). Uthman ibn Affan (RA) stood up and said, “O Messenger of Allah! On me are a hundred camels loaded with their cloths and saddles in the path of Allah.”. He continued to urge the people forward and Uthman (RA) got up and said. “O Messenger of Allah, I am bound to provide two hundred camels with their cloths and saddles in Allah’s path.” As the Prophet carried on his appeal, Uthman Ibn Affan (RA) got up and said, “O Messenger of Allah On me are three hundred camels with their cloth and saddles in Allah’s path.” I observed Allah’s Messenger (salall aho alaihi wa salam) get down from the pulpit, saying the while: (Say) Nothing against UTHMAN WHATEVER HE DOES AFTER THIS

[Sunnan al Tirimdhi Hadith No. 3720] – Imam Abu Isa Tirimdhi (rah) said: This Hadith is (Hasan) Gharib (i.e. rare but authentic)

Hatred for Uthman (R.A) brings down the Anger of Allah

Sayyidna Jabir (ra) reported that funeral of a man was brought before the Prophet (salall aho alaihi wa salam) that he may lead the funeral salah. But he did not pray over it. Someone said: O Messenger of Allah, we have never seen you neglect the salah over anyone before this. He said: he bore hatred for Uthman, so Allah is angry with him

[Sunnah Tirimdhi Hadith No. 3729]

Angels show modesty towards Uthman (R.A)

Glad tidings of Paradise for Uthman

Narrated Abu Meanwhile I was with the Prophet in one of the gardens of Medina, a man came and asked me to open the gate. The Prophet said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abu Bakr. I informed him of the glad tidings the Prophet had said, and he praised Allah. Then another man came and asked me to open the gate. The Prophet said to me "Open (the gate) and give him the glad tidings of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet had said, and he praised Allah.

Then another man came and asked me to open the gate. The Prophet said to me. "Open (the gate) for him and inform him of the glad tidings, of entering Paradise with a calamity which will befall him. "Behold ! It was 'Uthman, I informed him of what Allah's Apostle had said. He praised Allah and said, "I seek Allah's Aid."

[Sahih Al Bukhari Volume 5, Book 57, Number 42]

ALI IBN ABI TALIB (R.A) THE MERITS OF ALI IBN TALIB

At the Tabuk expedition he was put in charge of Madinah whilst the Rasul was away

Narrated By Sad: Allah's Apostle set out for Tabuk.appointing 'Ali as his deputy (in Medina) 'Ali said "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no Prophet after me."

[Sahih Al Bukhari, Vol 5, Book 59, Hadith #700]

Allah granted victory to the Muslims at the battle of Khaibar under the leadership of Ali.

Narrated By Sahl: On the day (of the battle) of Khaibar the Prophet said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Apostle asked, "Where is 'Ali?" He was told that 'Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet gave him the flag. 'Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

[Sahih Bukhari, Vol 4, Book 52, Hadith #253]

At Khaibar he was given the flag and he opened it and victory came through him

He was married to the favourite daughter of the Rasul, Fatima

(r.a)

Narrated By Jabir: The Prophet said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)" Az-Zubair said, "I will." The Prophet said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet said, "Every Prophet had a disciple and my disciple is Az-Zubair."

[Sahih Al Bukhari, Vol 4, Book 52, Hadith #99]

Believers love Ali and hypocrites nurse grudge against him

Zirr reported: 'Ali observed: By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that No one but a believer would love me, and none but a hypocrite would nurse grudge against me.

[Sahih Muslim Book 001, Number 0141]

ZUBAIR IBN AWWAAM - THE DISCIPLE

Narrated By Jabir: The Prophet said, "Who will bring me the information about the enemy on the day (of the battle) of Al-Ahzab (i.e. Clans)" Az-Zubair said, "I will." The Prophet said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet said, "Every prophet had a disciple and my disciple is Az-Zubair."

[Sahih Bukhari, Vol 4, Book 52, Hadith #99]

ABU UBAIDAH IBN AL JARRAH (R.A) - THE TRUSTWORTHY OF THE UMMAH

On the authority of Anas bin Malik (RA) who reported that the Messenger of Allah (SAW) said: "For every Ummah there is an Amin (trustee) and the Amin (trustee) of our Ummah is Abu 'Ubaidah bin Al-Jarah."

[Narrated by al-Bukhari (3744) and Muslim (2419)]

He chop off the head of his father at the battle of BADR

Many people can't do this

HASSAN IBN ALI (R.A)

Narrated Abu Bakra: I heard the Prophet talking at the pulpit while al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him."

[Sahih Bukhari (5/26) No. 3746]

He brought about peace in the Muslim Ummah by giving up his caliphate
and the Ummah prospered

The rasul praised this action of his

But some people thought otherwise and poisoned him claiming he is a traitor

Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "Hasan and Hussain are the chief of the youth of paradise."

[Musnad Ahmad (3/3) No. 11012, Sunan Tirmidhi (5/656) No. 3768, Mustadrak al-Haakim (3/182) No. 4778]

HUSSEIN IBN ALI (R.A)

Hassan and Hussein will be the two chiefs of the youths of Jannat

Abu Sa'eed (RA) reported that Allah's Messenger (SAW) said, "Hasan and Hussain are the chief of the youth of paradise."

[Musnad Ahmad (3/3) No. 11012, Sunan Tirmidhi (5/656) No. 3768, Mustadrak al-Haakim (3/182) No. 4778

THE FOUR SPECIAL WOMEN OF PARADISE

1. MARYAM BINT IMRAN (A.S)

2. AASIYA (RA) (THE WIFE OF THE PHAROAH)

3. KHADIJAN BINT KHUWAILIT (R.A)

4. FATIMA BINT MUHAMMAD (R.A)

The rasul is distinguished here because two of the women are from his household

Khadijah will given a palace in paradise made of pearls

Allah will also give her salam

Fatima (r.a) will be the chief of the women of paradise

Narrated `Aisha: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although) she died before he married me, for I often heard him mentioning her, and Allah had told him to give her the good tidings that she would have a palace of Qasab (i.e. pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send her women-friends a good share of it.

{Sahih al-Bukhari Vol. 5, Book 58, Hadith 164}

Narrated By 'Ali: I heard the Prophet saying, "Mary, the daughter of 'Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation)."

[Al-Bukhari (3432) and Muslim (2430)]

On the authority of Ibn 'Abbas: "The Messenger of Allah (SAW) drew four lines and said, 'Do you know what these are?' They said, 'Allah and His Messenger know best.' He (SAW) said, 'The best women of the women of Jannah are Khadeejah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint Imraan and Aasiyah bint Muzahim the wife of Pharaoh.'"

[Musnad Ahmad (1/293) No. 2668, al-Mu'jam al-Kabir al-Tabarani (22/407) No. 1019, Mustadrak al-Haakim (3/174) No. 4754; al-Haakim said this hadith has Sahih isnaad but they (Two Shaikhs) did not narrate it; adh-Dhahabi graded this Sahih]

Narrated By Abu Huraira: Gabriel came to the Prophet (SAW) and said, "O Allah's Messenger! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)."

[Al-Bukhari (3820) and Muslim (2432)]

Umm Salamah reported that Allah’s Messenger (SAW) called Fatimah (RA) in the year of the conquest and confided something to her. She wept. Then he conversed with her and she laughed. When Allah’s Messenger (RA) died, she asked her about her weeping and her laughing, she said, “Allah’s Messenger informed me that he would die, so I wept. Then, he told me that I was the chief of the women of paradise, with the exception of Maryam, daughter of Imran, so I laughed.

(Tirmidhi 3919)

THE MERITS OF MUAWIYA

Muawiya was the brother in law of the Prophet (SAWS) because the Prophet was married to his sister, Umm Habiba (RA)

Muawiya was a scribe for the Prophet (SAWS) because he used to write down the Qur'an as it was revealed.

It's because of this he was given the title Kaatib al Wahi.

Kaatib al wahi is the scribe for the revelation of Allah.

He was firmly grounded in knowledge of Qur'an and Sunnah.

The following hadith is about his merit:

Narrated By Ibn Abi Mulaika: Somebody said to Ibn 'Abbas, "Can you speak to the chief of the believers Muwaiya, as he does not pray except one Rak'a as Witr?"Ibn 'Abbas replied, "He is a Faqih (i.e. a learned man who can give religious verdicts)."

[Sahih Al Bukhari, Vol 5, Book 57, Hadith #109]

بسم الله الرحمن الرحيم

TAFSIR SURAH SAFF CONTINUES

Sept 05 2013

Notes By: AT38

We are still talking about Islam having a brilliant future and point 16 was about the role models

17. ISLAM IS THE MOST HYGIENIC RELIGION

Abu Hurayra reported that the Messenger of Allah (SAW) said, "If it was not for the fact that I might have been overburdening my community - or the people - I would have ordered them to use the siwak for every prayer."

[Al-Bukhari (887) and Muslim (252)]

According to Islamic hygiene you are supposed to do Ghusl on Fridays

Scholars say this is Sunnah acts.

Shaykh al-Islam Ibn Taymiyah in al-Fataawa al-Kubra (5/307):

It is obligatory to do ghusl on Fridays for one who is sweaty or has an odour that may offend others. End quote

But Ibn Taymiyyah (RA) said that it is FARD on people who are Sweaty and Smelly.

Ibn 'Umar reported that the Messenger of Allah (SAW) said, "When one of you comes to the Jumu'a, he should have a ghusl first."

[Al-Bukhari (877) and Muslim (844)]

No other religion laid out rules and regulations about menstruation,

Ibn Abbas (RA) narrated the Prophet (SAW) said concerning one who had intercourse with his wife when she was menstruating: "Let him give a dinar or half a dinar in charity."

[Musnad Ahmad (1/229) No. 2032, Sunan Abu Dawud (2/251) No. 2168, Sunan Tirmidhi (1/244) No. 136, Sunan An-Nasa'i (1/153) No. 289 and Sunan Ibn Majah (1/405)

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

(Al-Baqarah 2:222)

You are not allowed to go to bed with your wife on menses

If you do so you will have to pay 4 1/4 grams of gold but if done out of mistake i.e. they both didn't know that she was menstruating the above Ayah speaks about this ruling

She is not allowed to go to bed with her husband after menses

until she makes Ghusl as stated in ayah 2:222

If she does so they both have done wrong actions but there is no Kafaara for it

The rasul (SAWS) said that cleanliness is half of Imaan

On the authority of Abu Malik al-Harith bin al-Harith al-Asharee (RA) who said: The Messenger of Allah (SAW) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin."

[Sahih Muslim (1/203) No. 223]

You need istinjah after going to the toilet (urinated or defecated)

Ibn Qudaamah (may Allaah have mercy on him) narrated that there was consensus among the Sahaabah that it is permissible to use only stones and that it is not obligatory to use water.

[Al-Mughni, 1/208]

It is not obligatory to use water in order to remove any impurity that is left after relieving oneself, rather it is sufficient to use pebbles or tissue or any other things that may remove impurity.

[The evidence for that is the report narrated by Ahmad (23627) from 'Aa'ishah, that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When any one of you goes and defecates, let him take with him three stones and cleanse himself with them, and that will be sufficient for him."]

If you are in a journey and then used the toilet without water and then pray then your salah is accepted.

But it preferable to make istinja after urinating or defecating

When you are travelling it is advised to have your istinjah bottle with you to clean yourself

Only Islam sets out how to answer the call of nature

At the time of the Prophet (peace and blessings of Allaah be upon him)), one of the mushrikeen (polytheists) said to (the Prophet's Companion) Salmaan al-Farsi (may Allaah be pleased with him): "Your Prophet has taught you everything, even how to defecate!" Salmaan said: "Yes, he forbade us to face the qiblah when urinating or defecating…"

(Reported by al-Tirmidhi, no. 16; he said it is a saheeh hasan hadeeth; also reported in Saheeh Muslim and elsewhere)

Islam teaches you what hand to use in the toilet

You use your left hand in the toilet and right hand to eat and only the shaitan eats with his left hand

Salamah bin Al-Akwa' (RA) reported: My father said that a person ate in the presence of Messenger of Allah (SAW) with his left hand. He (SAW) said, "Eat with your right hand". He said, "I cannot do that." Thereupon he (the Prophet) said, "May you never do that." It was pride that prevented him from doing it. And he could not raise it (the right hand) up to his mouth afterwards.

[Sahih Muslim (3/1599) No. 2021]

18. THE OTHER RELGION HAVE PROVEN TO BE DISAPPOINTING

In regards to their ideologies

Their Creeds are wrong e.g. Christianity preaches that God came down in the form of a man and the died on the cross, any intelligent teenager won't accept such a thing, if God died on the cross then who will run the world?

So their shirk and blasphemy are disappointing

The bible contradicts science in many issues

And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you

[Leviticus 11:6]

The bible says there was light the first day but God didn't create the light till the 4th day

And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the ospray, And the vulture, and the

kite after his kind;
Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind; And the little owl, and the cormorant, and the great owl; And the swan, and the pelican, and the gier eagle; And the stork, the heron after her kind, and the lapwing, and the bat;

[Leviticus 11:13-19]

There are many contradictions in the bible

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

[Number: 23:19]

Genesis 6:6 God repented that He made man

And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

[Genesis 6:6]

You have the bible belt in America and they are more racist than any other part of the US,

Others who don't believe in the bible are less racist

Texas was the last state to release and free slaves

The Jews are the most and they use Goi to kill Goi

Jimmy Carter: Israel's Apartheid: http://www.youtube.com/watch?v=Xscq2nIKLHM

They follow the Talmud and not the Torah

In the Talmud they called Jesus (AS) a bastard and Maryam (AS) a whore who had weakness for carpenters.

Say to (them): "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is All-Aware of the Zalimun (polytheists and wrong-doers). And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who -

ascribe partners to Allah (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.) everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is All-Seer of what they do.

(Al-Baqarah 2:94-96)

They love life and hate death and wish to live a 1000 years as stated in the above ayah,

Their evil legacies have made many European countries to change their name from Jewish to Christian sounding name.

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).

(Aali Imran 3:110)

The Hindus don't worship Allah but they worship an erect penis and drink their own urine claiming they are recycling their energy

The population of Africa is 1 billion and is a continent and India is just a country and is also 1 billion.

This is because they worship the penis

In Christianity all that is halal they make haram and all that is haram they make halal.

They make marriage haram on their priest and so they have paedophilia among them.

This is rife in Europe and America, but the African priests have affairs with the women of the church.

But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their

(due) reward, but many of them are Fasiqun (rebellious, disobedient to Allah).

(Al-Hadid 57:27)

Allah called the monasticism as bid'ah (cursed innovation)

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah, -announce unto them a painful torment.

(At-Tawbah 9:34)

In the church they eat up the wealth of the people wrongfully, they fool the people and live off their wealth and live a luxurious life.

Allah addressed you in the ayah above because most of you don't know what is happening in the churches.

Muslims hesitate to donate money for Dawah but the Christians don't hesitate to spend money to spread their Kufr

http://www.huffingtonpost.com/tag/ted-haggard-gay-sex-allegations

19. WE HAVE A DEFENCE MECHANSIM – JIHAD

Ayah 22:39 was the first ayah revealed about jihad (Kutiba Alaikum Al Qitaal)

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory.

(Al-Hajj 22:39)

You are permitted to fight those who oppress you and those who fight (Qitaal) you too

Jihad (Holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you.

Allah knows but you do not know.

(Al-Baqarah 2:216)

Allah used the word Kutiba alaikum Al Qitaal (2:216) because it is impossible to put a spin on the word

This means physical fighting on the battlefield with weaponry

So, when you meet (in fight Jihad in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost,

(Muhammad 47:4)

If your enemies know that they will be killed when caught then they will run away from the battlefield.

This is still in place and not abrogated by guns and other modern day technology.

Then when the Sacred Months (the Ist, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

(At-Tawbah 9:5)

The modernist claim that this verse is only applicable to the pagans of the Arabian peninsular but there are no pagans today in the Arabian peninsular.

On the authority of Jabir the Messenger of Allah (SAW) said: "... Jihad is compulsory on you until Judgment Day..."

[Al-Mu'jam al-Awsat al-Tabarani (5/95) No. 4775 and Abu Naeem al-Asbahani in 'Hilyatul Awliya' (3/73)]

So they are in effect claiming that the ayah is abrogated

This ayah is general for pagan all over the world

The Sahabah and Taab'i conquered many kaafir lands outside Arabia, India, Persia, Uzbekistan, Afghanistan etc they had Buddhism in Afghanistan etc.

And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

(Al-Anfal 8:39)

Not only are you supposed to fight the pagans but also Jews and Christians

Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.

(At-Tawbah 9:29)

We conquered Spain which was a Christian country and ruled it for 800 years

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).

(At-Tawbah 9:92)

عن أبي هريرة، أن رسول الله صلى الله عليه وسلم، قال: «لا يجتمع كافر وقاتله في النار أبدا

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (SAW) said: "A Kaafir and one who killed him will never be together in the Fire."

[Sahih Muslim (3/1505) No. 1891 and Musnad Ahmad (2/397) No. 9152]

The sahabah were always eager to go to the battlefield and cried if they couldn't join in the battlefield.

Today you have hypocrites undermining jihad with dodgy fatwa's to do

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite.

[Sahih Muslim, Book 20, Hadith 4696]

Sahl bin Sa'd (RA) reported: The Messenger of Allah (SAW) said, "Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting) in the Cause of Allah in the evening or in the morning is far better than the world and all that it contains."

[Al-Bukhari (2892) and Muslim (1881)]

Ribaat for one day is better than the world and what it contains

On the authority of Abu Bakr al-Siddiq that the Messenger of Allah (SAW) said: "Whenever a people abandon Jihad, Allah envelopes them with His punishment"

[Al-Mu'jam al-Awsat al-Tabarani (4/148) No. 3839]

The horses used for Jihad have barakah put in them until Day Of Judgment

Ibn 'Umar (RA) narrated 'I heard the Messenger of Allah (SAW) say: "If you deal in usury (al-'Aina) and hang onto the tails of cows, being satisfied with cultivation and ceasing to take part in Jihad, Allah will inflict a humiliation upon you which will not be removed until you return to your religion."

[Sunan Abu Dawud (3/274) No. 3462, Musnad Ahmad (2/28) No. 4825 and (2/42) No. 5007, al-Sunan al-Kubra al-Bayhaqi (5/516) No. 10703, Hilyat al-Awliya Abu Naeem (5/208) and Bulugh al-

Maraam (pg. 247) No. 844; Ibn Hajar said: a reliable chain of narrators and Ibn al-Qattan graded it as Sahih]

Jihad is compulsory when the ruler calls for it even if he has some evil traits in his character.

This is how important jihad is

Ibn Umar (RA) reported that Allah's Messenger (SAW) said, 'It is incumbent on a Muslim person to listen and obey whether he likes it or hates it as long as he is not commanded to commit sin. If he is given command to sin then he must neither listen nor obey."

[Al-Bukhari (6725) and Muslim (1839)]

Miqdam ibn Ma'dikarib (RA) reported that Allah's Messenger (SAW) said, "There are with Allah six blessings for the martyr. [1] He is forgiven with the first drop of blood. [2] He is shown his abode in paradise. [3] He is preserved from the torment of the grave and is safe from the great fear on the Day of Resurrection. [4] A crown of honour ingrained with pearl is placed on his head, which is better than the world and what it contains. [5] He is married to seventy-two maidens (huris) of paradise. [6] His intercession for his seventy relatives is accepted."

[Sunan Tirmidhi (4/187-188) No. 1663, Musnad Ahmad (4/131) No. 17221, Sunan Ibn Majah (4/82) No. 2799]

The shaheed has six special favours with his LORD: As stated in the above hadith

Narrated By Abu Musa: A man came to the Prophet and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

[Al-Bukhari (123) and Muslim (1904)]

Only the one fighting to establish Allah's law in the land is the mujahid

On the authority of Jabir: 'A man said: 'O Messenger of Allah, which Jihad is the greatest?' He (SAW) said: "For your feet to blister and your blood to run."

[Sahih Ibn Hibban (10/496) No. 4639]

The rasul (SAWS) said: that the real jihad is when your blood runs and feet blister

20. THIS UMMAH IS INFALLIBLE - IT SHALL NEVER UNITE UPON AN ERROR

Ibn Mas'ud (RA) said, "Whatever the Muslims see as good is good with Allah, Whatever the Muslims see as bad, Allah sees as bad."

[Mustadrak al-Haakim (3/83) No. 4465, classed as Sahih by Adh-Dhahabee]

"My Ummah will not unite upon error."

[Reported by Abu Dawud (4253), at-Tirmidhee (2167), Ibn Majah (3950), Haakim and others]

The Prophet said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious

[Abu Dawud (14:2527)]